

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840.]

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*"I have lived to know that the secret of happiness is never to allow your energies to stagnate."*—ADAM CLARKE.

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## NEPHITE-CHRISTIAN EXPERIENCE.

WHEN we seek sincerely for rational evidences of the truth of "Mormonism," so-called, they can be found to a greater or less extent in almost every feature of this work, and also in others that are more or less intimately connected with it, but which form no integral part of the system itself. Its constitutional principles, comprehending all the greater and the lesser ones of the Gospel of Jesus Christ in their fulness, is a testimony that in this respect it is above and beyond mere human accomplishment. The numerous, imperfect, sectarian systems of religion in Christendom, though founded by able and God-fearing men, are barely comparable in completeness with the "Mormon" system, and thus verify the statement just uttered. Their lack of comprehensiveness manifests what uninspired man, at his best, can do when he attempts to gather in one all the gospel principles of eternal life and salvation.

The prophecies uttered by Joseph Smith, the human agent in founding this Church, have either been, or are being fulfilled as fast as the flight of time, and the Divinely ordained course of events in this world, permit. Its superb organization, confessedly inconceivable as the product of a young, "unlearned" man, such as Joseph Smith was when he developed it in all its perfection, without any practical change afterwards in any of its features, is an irrefutable testimony of its Divine source. The inspiration of the Almighty poured upon him in copious measures was

necessary for the accomplishment of such a perfect work by first effort. The gathering of the saints from the ends of the earth in fulfillment of ancient prophecy: the gifts of the Spirit enjoyed by them; their union: the willingness to sacrifice all temporal comforts and prospects, when circumstances require it, for the testimony of Jesus; their knowledge of divine principles, whereby the plan of eternal life and salvation is made plain to their understanding: the preaching of the gospel already, practically, to all the nations of the earth: the alliance of opposing religious peoples in many instances with false-witness bearers and "lewd fellows of the baser sort," for the purpose of crushing "Mormonism," and the leanness of the fruits obtained in these efforts, do all, with a large number of unmentioned matters, unite in testifying that this work is no man-made imposture, but truly has a divine origin.

Testimonies, however, of the character to which reference is made in the foregoing remarks, are not those to which the reader's attention is specially requested on the present occasion. The Book of Mormon has many distinguishing features, and one of them is the profound insight into, and the faithfulness with which it depicts human character, either in its corrupt or moral, or in its exalted state when assisted and developed by the elevating influences of the Holy Spirit. An example of a beautiful and inspiring experience of a true saint of God, and one which points out the way for us all to follow when responsibilities are placed upon us which seem weighty enough to crush us—to follow in times of gloom and evil forebodings; and which will, if followed on such occasions, bring back joy and courage to our wearied souls, and inspire our faith for the accomplishment of any work that God requires at our hands, is now to be particularly considered. Nothing better than the Book of Mormon text in which the relation of the experience in question occurs, can be produced; and it is therefore copied in full as follows:

O wretched man, that I am: yea, my heart sorroweth because of my flesh. My soul grieveth because of mine iniquities. I am encompassed about, because of the temptations and the sins which doth so easily beset me.

And when I desire to rejoice, my heart groaneth because of my sins; nevertheless, I know in whom I have trusted.

My God hath been my support; he hath led me through mine afflictions in the wilderness; and he hath preserved me upon the waters of the great deep.

He hath filled me with his love, even unto the consuming of my flesh.

He hath confounded mine enemies, unto the causing of them to quake before me.

Behold, he hath heard my cry by day, and he hath given me knowledge by visions in the night time.

And by day have I waxed bold in mighty prayer before him; yea, my voice have I sent up on high; and angels came down and ministered unto me.

And upon the wings of his spirit hath my body been carried away upon exceeding high mountains. And my eyes have beheld great things; yea, even too great for man; therefore I was bidden that I should not write them.

O, then, if I have seen so great things; if the Lord in his condescension unto the children of men, hath visited men in so much mercy, why should my heart weep, and my soul linger in the valley of sorrow, and my flesh waste away, and my strength slacken, because of mine afflictions?

And why should I yield to sin, because of my flesh? Yea, why should I give way to temptations, that the evil one have place in my heart, to destroy my peace and afflict my soul? Why am I angry because of my enemy?

Awake, my soul! No longer droop in sin. \* \* \* Rejoice O my heart, and cry unto the Lord, and say, O Lord, I will praise thee forever; yea, my soul will rejoice in thee, my God, and the rock of my salvation.

O Lord, wilt thou redeem my soul? Wilt thou deliver me out of the hands of mine enemies?

Wilt thou make me that I may shake at the appearance of sin? May the gates of hell be shut continually before me, because that my heart is broken and my spirit is contrite! O Lord, wilt thou not shut the gates of thy righteousness before me, that I may walk in the path of the low valley, that I may be strict in the plain road? O Lord, wilt thou encircle me around in the robe of thy righteousness? O Lord, wilt thou make a way for mine escape before mine enemies? Wilt thou make my path straight before me?

Wilt thou not place a stumbling block in my way? But that thou wouldst clear my way before me, and hedge not up my way, but the ways of mine enemies?

O Lord, I have trusted in thee, and I will trust in thee forever. I will not put my trust in the arm of flesh; for I know that cursed is he that putteth his trust in the arm of flesh. \* \* \* Yea, I know that God will give liberally to him that asketh. Yea, my God will give me, if I ask not amiss; therefore I will lift up my voice unto thee; yea, I will cry unto thee; my God, the rock of my righteousness. Behold, my voice shall forever ascend up unto thee, my rock and mine everlasting God. Amen.

So reads the latter portion of the fourth chapter of II. Nephi. It is proper now to recall the circumstances under which Nephi had the experience which is therein represented. Turning to verse twelve of the same chapter, we find there a brief notice of the death and burial of the aged patriarch, Lehi. The first portion of chapter five shows that Nephi's life was in constant danger from members of his own family—from Laman and his associates. Nephi had been nominally the head of the people, but the charges made against him on this occasion show that he was such previously in name only. But be this as it may, up to this time he had always had by his side as a wise and faithful counselor, his aged and pious father to whom he could turn on all occasions for advice and sympathy when in the discharge of his numerous and arduous duties; but at last the man of all men around him who could best hold up his hands, and whose righteousness entitled him to the constant inspiration of the Holy Spirit, was dead and buried. Deprived of the valuable assistance and fatherly sympathy that he had always enjoyed in the fullest measure, the very first view that Nephi took of his lonely condition and increased responsibilities, while surrounded by enemies who were determined to destroy him, was sufficient to plunge him for once into the depths of despondency—the only occasion, we believe, in his whole life, according to his

history, when such feelings were allowed to find even a temporary lodgment in his courageous soul. The struggle that he was now to engage in was a mighty one; for Satan seems to have determined on his destruction as the spiritual leader of God's people on the western "land of promise." But he finally won victory, complete and glorious, over the weakness of the flesh, and the temptations of the devil.

Read the first portion of the quoted text in close order with the latter part, and note the wonderful change in feeling and sentiment. Observe how this saint of God has emerged from Egyptian darkness into the light and warmth of Divine grace once more. Note that he has come up through the slippery sands of Satan's soul-destroying pits till his feet are again planted firmly on the rock of temporal and eternal salvation—that his trembling heart has given place to one that is filled with a courage no danger can daunt—that the turmoil and strife which rent with anguish a sorely distressed soul, have fled, and in their stead there have come a great calm, a Christian peace and joy, which we share with Nephi as we read his closing words. Note all this, and then let us trace the clearly defined steps by which his victory was won. There is a lesson here that we can all learn with great profit to ourselves when times of personal distress overtake us. Military strategists study the plans of the world's great battles with unwearied zeal, and why should we not study the plan of Nephi's spiritual battle with the hosts of darkness, and profit by it.

As Nephi enters the conflict, complete discouragement seems to have possessed his soul. His chief earthly helper is gone; and yet additional responsibilities have to be assumed. His weaknesses are augmented and transformed by the suggestions of the devil into iniquities which make him appear to himself like the "chief of sinners"; and he knows what little help there is for real characters of that sort from God. Enemies encompass him round about, who will not scruple at any means to destroy him. The difficulties and dangers of his situation are numerous and alarming. His frailties stare him in the face, and he would fly from his responsibilities, doubtless, if he could. Rejoice he would, if there were a single ray of light that penetrated the darkness which wraps him in its shroud; but, instead of songs, he can utter only the groaning of his distressed heart. It is a picture well calculated to arouse our deepest sympathy, for Satan's triumph seems to have been almost in sight. But God never did, He never will desert one of His children, who, when all was fair, served Him faithfully; and so Nephi's thoughts are turned to what the Lord had done for him in days that were gone. He sets himself to reflecting on the Divine favors that he has experienced:—one, two, three, they begin to flock to his mind like a troop.

This is a splendid beginning of the fight for deliverance. From this higher vantage ground he progresses another step, and con-

siders the means personally employed to secure knowledge, power, and deliverance on the occasions just brought to his attention. He finds it in prayer to God. Courage is now fast coming back to his heart. He reasons that as God has helped him in times of trouble before, He will do so again. His soul is rousing to its accustomed vigor. The fires of hope are kindling, and as they burn brighter still, he summons his soul once more to rejoice. At this stage of the conflict—the psychological moment, we believe they call it now, he throws himself upon his knees, and wrestles with God in mighty prayer, and with a contrite heart, for the requisite blessings in all circumstances attending the discharge of his duties as leader of his people. The answer comes quickly from heaven, not giving strength to-day for the duties of to-morrow; but the Divine assurance of ever present help as occasion demands; and Nephi rises from his knees resting in sweet peace again on the rock of the salvation of God.

These were the various steps which brought victory to Nephi, and in marking them out we should not overlook the feature of thanksgiving, which some of us too often pass by as of comparatively less importance than others. Gratitude to God for His many great blessings to us is a duty, and its expression is in no way a recompense to Him for them; but it serves to show that we are not insensible of His goodness. Neither should contrition of heart for our feeble trust in God be neglected as one of the proper steps for us to take.

Dear brethren, you who are laboring in the mission field among strangers, often in the midst of enemies, have all, doubtless, at times had experiences that remind you of Nephi's conflict with "spiritual powers in high places." In such times of trial I pray God that the remembrance of these feeble words may prove a blessing to you, as well as to every other reader, when the powers of darkness shall, perchance, seek their overthrow from the faith of the latter-day work, founded by the prophet of God, Joseph Smith.

This fine example of Christian experience is submitted as evidence that no impostor, seeking to deceive his fellow-men, ever wrote the Book of Mormon.

Flagstaff, Arizona.

THOMAS W. BROOKBANK,

"THANK God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know."—CHARLES KINGSLEY.

## GREETING AND CONGRATULATIONS.

### TO THE RELIEF SOCIETY:

Beloved sisters and co-laborers in the Relief Society of the Church of Jesus Christ of Latter-day Saints in the several stakes, missions and branches throughout the world.

To you we send love, congratulations and a New Year's greeting, and exhort you to faithfulness, purity and holiness.

We desire to express to you at the commencement of this year of our Lord nineteen hundred and ten, our appreciation of your labors in the past, and our commendation of the efforts you have made to co-operate together for the spread and building up of this charitable organization in all its various departments and lines of work for the benefit of all women everywhere, and the uplifting of humanity.

Our Relief Society reaches out in every domain of woman's activities and embraces all the agencies designed to aid those who are seeking out avenues of helpfulness, for the best methods of correct habits and customs of daily life; the preservation of health and of usefulness; and the encouraging of the young and rising generation to cultivate habits of industry and thrift, and promote the higher qualities of heart and soul.

The Relief Society stands first of all the auxiliary organizations in the Church, and should be foremost in promoting good works and high ideals. It is also, so far as known, the first woman's organization in the world.

This society was organized by the Prophet Joseph Smith on Thursday, March 17th, 1842, in the city of Nauvoo, Illinois. At that memorable meeting only a select few sisters out of that city had been invited to participate in the proceedings of that wonderful occasion, and to-day all those present then have passed to the great beyond, all except one who holds the position of President now. It was at a period of time when a woman's organization was unheard of, and it is a remarkable fact and worthy of being recorded and remembered that a society so unique in all the details of its founding should have been formed without pattern or precedent, and that it should have preserved its identity through all the changing years and the peculiar circumstances of our people down to the present time, sixty-eight long years.

Does not this fact prove the strength and solidity and permanence imparted at the time of its founding by the great men and women who took part therein? And it has stood firm and steadfast without changing its name or its purpose except to spread abroad among the nations gaining in numbers, increasing in influence and popularity to the admiration not only of the women of the Church but the women of the world.

It is the ardent wish and desire of my heart at this time to impart to you some of my thoughts and feelings of the spirit of

true Relief Society work as I understand its significance. It is to care for the poor, the needy, the sick and distressed in body or in mind, to console the sorrowing, to comfort the mourner, to minister to the dying, to perform the last sad rites for the dead before the burial. These are some of the arduous, active duties that belong to the work of this precious society; and in the performance of these duties in the spirit of meekness and humility the richest blessings will assuredly follow, and joy will abound in your hearts, the true comfort that follows those who devote the energies of their lives to the service of others.

My heart is with you in these labors of love so diligently and faithfully fulfilled by our sisters of the Relief Society in the localities where they reside. Would I could take each one of you by the hand and converse with you upon these things, but that pleasure is not permitted me; but in the vision of my mind I follow you as you go on your errands of mercy and charity, and from my heart I bless you with the blessing of a mother in Israel; and I pray that your work may seem light and not burdensome, and that the rich outpourings of the Holy Spirit may buoy you up when days seem dark, and life's pathways long and lonely.

And this message I bring to you that you love one another, that you cease evil speaking, that you observe the Sabbath day, and the Word of Wisdom, that you be circumspect in all your ways, that you honor and reverence the priesthood, and teach your children all these principles, that we may have a generation that will serve the Lord and keep His commandments, and be prepared to withstand all the evils that are prevalent in the world, that they may be worthy to stand upon the land of Zion and receive their inheritance therein.

And again I exhort you to keep the commandments of the Lord and teach by example as well as by precept, and never grow weary in well doing, pray without ceasing, uphold those who preside over you, and remember the words of the Savior, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." And now peace, joy and love be and abide with you always is my prayer for all those engaged in this glorious organization of the Relief Society.

*Woman's Exponent.*

BATHSHEBA W. SMITH, President.

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### MOTHER.

The noblest thoughts my soul can claim,

The holiest words my tongue can frame,

Unworthy are to praise the name

More sacred than all other.

An infant, when her love first came,

A man, I find it just the same;

Reverently I breathe her name,

The blessed name of mother.

GEORGE GRIFFITH FETTER.

# THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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THURSDAY, FEBRUARY 10, 1910.

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## ANCIENT SCRIPTURE AND THE LIVING SPIRIT.

NUMEROUS questions arise among readers of the ancient Scriptures because of seeming contradictions or differences in expression which are to be found therein. We are frequently requested to explain them. This is sometimes rather difficult, because of the difference in the actual meaning of words as written in the languages from which they have been translated, and the exact signification of the words as they appear in the commonly accepted version of the Bible. Even the latter has changed with the lapse of time, for many of them have become obsolete or do not convey to people of the 20th century precisely what they meant in the days of King James.

Taking passages from a treatise or epistle, isolated from the context, is another source of confusion in the reading of ancient Scripture. The whole tenor and obvious purpose of the writer should always be taken into consideration, or the picking out of passages therein and viewing them alone will often lead to great misunderstanding. Many questions that are asked for the explanation of such passages would be answered by reading the whole subject as set forth by the writer, and by the use of a little ordinary reason. Also, when the language used is evidently figurative, it is folly to take it in a literal sense. The point aimed at in the parable, or metaphor, or figure of speech, must be sought and perceived, instead of dwelling upon an isolated expression, or even taking the precise language of the author literally.

But there are expressions in both the Old and the New Testaments, which, when selected and brought into contrast with each other, are apparently out of harmony. However, when the evident intent of each writer is understood, the discord vanishes, and disputes over it are found to be vain. Then again, there are some sayings that do not fully comport with each other, because of the change of time, or circumstance, or condition involving different requirements in doctrines, ordinances, observances and commandments. These involve no actual contradictions, because each was adapted to the period when given. While God does not change, He gives instructions fitted to the people and the circumstances by which they are surrounded in different ages and localities.

Without special reference to the foregoing, we take the present opportunity of replying to a communication just received as follows: "(1) Can a person *know* that Jesus is the Son of God before that person has received the Holy Ghost through the laying on of hands? If one can, how shall we understand the passage in I. Cor. 12: 3? (2) Just what is meant by the word "Comforter" in John 14: 16-26? Is the Holy Ghost meant in both verses?"

We will give the full quotation from Corinthians: "Wherefore I give you to understand that no man speaking by the Spirit of God, calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost." This is only one verse out of a chapter of an epistle, the chapter being devoted to an explanation of the operations of the Holy Spirit, one of which is the imparting of "the testimony of Jesus which is the spirit of prophecy." (Rev. 19: 10). Under the Judaic regime, it was an adage that "cursed is everyone that hangeth on a tree." Paul desired to show the wrong of applying that to Jesus of Nazareth, and so declared that no one would say that when under the influence of the Spirit of God: and that it required that influence to say, as of knowledge, that Jesus is the Lord. But the question asked is, "can anyone *know* that Jesus is the Son of God before that person has received the Holy Ghost *by the laying on of hands*?" This it will be seen, is adding somewhat to the saying of the Apostle.

There is no statement in the New Testament that Peter had received the Holy Ghost "by the laying on of hands," when he testified that Jesus was the Christ, the Son of the living God. Jesus declared then, that this had been revealed to Peter by His Father in heaven. (Matt. 16: 17.) How did the Father manifest this to Peter? Undoubtedly by the Holy Spirit. (I. Cor. 2: 10.) John the Baptist had this knowledge revealed to *him*. The prophets before his day received the word of the Lord by the same Spirit, even under the Mosaic dispensation when the higher law brought in by Jesus Christ was not in force. God manifested Himself unto the prophets by the power of His Holy Spirit in all ages, even at times and in places where the ordinances of the gospel were not administered. But when the Christ came and established His Church, and the ordinances were revealed, that order which is essential in the House of God was required, and "the gift of the Holy Ghost" was conferred after baptism by the laying on of hands.

This is the "abiding witness," the continuing testimony, the gift that imparts the *right* to receive illumination from on high, which is to "grow brighter and brighter unto the perfect day." As the light of the sun, or of the moon, or of the stars, or of a candle, or of electricity in action is the same light, though in varied degrees, so the light of the Spirit of God is given forth in different operations and manifestations, and in diverse gifts, but is always the same Spirit. Whether imparted as the spirit of life, or the spirit of light, which animates "every man that cometh

into the world," whether given as a special inspiration for the time being, or as a gift to be permanent and increasing, it is the Holy Spirit of God.

The word spirit and the word ghost have the same signification. It was by the Holy Spirit or Holy Ghost, that Peter and others could testify that Jesus was the Christ, or "the Lord," or "the Son of God." But Peter was not then "sealed with that Holy Spirit of promise." (Eph. 1: 13) and did not have the full "gift of the Holy Ghost" until the day of Pentecost, when he proclaimed its outpouring, and promised it to all who would, through faith in Jesus Christ, and repentance and baptism, receive the same gift, which, as may be seen from subsequent writings in the New Testament was imparted by the laying on of hands. God can, and did, and does enlighten people specially when He pleases, or they seek Him in earnest faith and prayer, by the power of the Holy Ghost as He did Cornelius and his household, but who afterwards had to comply with the ordinances or they could not have the permanent "gift of the Holy Ghost."

It is by that same spirit that people are led to receive the gospel in these latter-days. Before they are baptized for the remission of sins, and receive the gift of the Holy Ghost by the laying on of hands, they have to "manifest that they have received of the spirit of Christ *unto* the remission of their sins." (Doc. and Cov. 20: 37.) In every operation and manifestation and inspiration, whether before or after receiving the ordinances, there is but the one spirit, which is the spirit of light, the Holy Spirit or Holy Ghost by which God governs, controls and directs all things throughout the vast domain of space.

We now come to the second question. The word "Comforter," in John 14: 16, 26, refers to an individual Spirit, a personality. Verse 26 relates to the third person in the Trinity who would not come unless the Savior, Christ, would go away; then He promised to send Him, and He would testify of the Christ, bring things past to their remembrance and show them things to come.

He would take the place of the present Savior as their guide and instructor in divine things. That person could not be present but in one place at a time, nor could Jesus Christ or the Father, but by the presence of the essence universally diffused, called the Holy Spirit or Ghost (the words being interchangeable), either or all of those divine personages could be with, and act upon the disciples and indeed upon all persons and things, according to eternal principles for the accomplishment of divine purposes. The Being called the Comforter, spoken of in verse 26, also in chapters 15 and 16, doubtless came on the day of Pentecost as narrated in Acts 2, and was with the Church revealing the things of God to its leaders.

Now as to verses 16 to 21: "The Prophet Joseph Smith explained that this "other Comforter" referred to Jesus Christ Himself, who would not leave His disciples "comfortless," but would "come unto

them." And not only unto them, but those of His saints, who, having received the gospel by faith, repentance, baptism and the gift of the Holy Ghost, and the influence of the personal Comforter, would go on unto perfection, and be prepared to receive occasional visits from the Savior Himself, and His influence would be in, and upon them until it could be said that the Father and the Son would "take up their abode with," and "dwell in" the individuals thus sanctified by faith and obedience in all things.

This, we believe, answers the two questions submitted. The reply is for Latter-day Saints. We do not expect the world, or those who are *of* the world, to accept that which we have written. Nor need this be usually brought forth to cause discussion and opposition from those who understand not the things of God. The simpler principles, which lead up to higher things, should form the theme of the brethren in their promulgation of the message they have to deliver.

However, we do not wish to bind human thought or quench the spirit of inquiry. It is proper to seek for light and knowledge, and "treasure up continually the words of eternal life," for our profit and our advancement and our confirmation of the truth of the divine mission of the great Prophet of the latter days. But we shall find our strength and our success in proclaiming the first principles of the everlasting gospel, which all may understand if they are desirous of learning the truth. Yet there is no standing still in the work of the Lord. From faith to faith we can mount upward unto Divine spheres, and grasp the secrets of eternity, solving all mysteries, soaring above earthly things, and comprehending heights and depths and breadths which can only be seen and realized by the revelations of our Eternal Father and His Son Jesus Christ, through the power and manifestations of the Holy Ghost.

C. W. P.

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## CONFERENCE MEETINGS IN SOUTH AFRICA.

### To *Millennial Star*:

The following is an account of two conferences of the South African mission that were held in Kimberley and Queenstown, respectively. The conferences were directed by President B. A. Hendricks, who has lately taken charge of the Lord's work here. He decided to hold two conferences because of the great distances that would have had to be traveled had the nineteen elders laboring in Africa met in one place.

The first conference was held in Kimberley on the 25th and 26th of December, 1909. The average attendance at the meetings was about forty, half of the number being strangers. (The branch of the Church at that great diamond center has been established about three years. Elders Rufus Beach and A. Fred. Murdock

have been laboring there,) besides the President of the mission there were at the conference, Elders Rufus Beach and A. Fred. Murdock; Charles B. Whitney and F. R. Gardner, late arrivals from Zion; O. W. Steele and Austin Hontz, of the Bloemfontein branch; J. G. McKay and O. L. Brough, of the Johannesburg branch; and C. Perry Rockwood of the Queenstown branch.

The Kimberley work was reported as prosperous, many friends having been found, and most of the saints trying to live the gospel and willing to listen to the counsel of the Priesthood. The street meetings are not very successful, as so few will stop to listen. The same thing is true in most of the branches in this mission. The account given of the Bloemfontein branch was also favorable, and similar to Kimberley. In Johannesburg the elders have found much work to be done. Since going there a few months ago they have found fifteen members of the Church and a great many friends who have heard the gospel in this and other countries. The opinion was given that the Transvaal will be the most fruitful field in Africa. The people in Johannesburg and suburbs are mostly of the thinking class, and seem to be looking for a reasonable religion and one that will help them in their every-day life. The open-air meetings have been successful, some people having been met who would probably not have been found in other ways. The meetings are held on the Market Square. The listeners sometimes number in the hundreds. The present need is ten or fifteen elders to help the two that are now there. Pretoria is also a good prospective field for the work of God. The elders have visited there a number of times and have more friends than they can call on. There are two families of saints in this town.

Many beautiful edifying thoughts and sincere expressions were given by the elders.

During the conference one baptism was performed, and Elder J. G. McKay received an honorable release.

The conference in Queenstown was held January 1st, 2nd and 3rd, 1910. The elders present were: B. A. Hendricks, mission president; C. Perry Rockwood and E. P. Chipman of the Queenstown branch; L. Chapman and L. A. Nelson, of the East London branch; J. S. Sagers and W. S. Mack of Port Elizabeth; and William Reese and J. A. Artemus Crane of Grahamstown; also O. W. Steele of Bloemfontein. By request of President Hendricks, Elder C. Perry Rockwood opened the conference with a few remarks of welcome to the elders, and an earnest prayer for the Spirit of the Lord in the meetings that were to be held. Some of the points given in the reports of the different branches are stated below.

Since Elders C. Perry Rockwood and S. N. Alger opened the work in Queenstown twenty-one months ago there have been twenty-one baptisms. A nice hall has been used for more than a year, and a Sunday School with an average enrollment of twenty

has been organized. The town being small much work has been done with good success in the out-lying country districts. Nineteen farms have been visited, and the people on them made friendly investigators of the truth. Only one farm has been prejudiced. Elders could easily travel in the country without "purse or scrip," as the farmers take a delight in making a stranger welcome, and especially one who represents the gospel. Three baptisms have been performed as a result of country work, and applications have been spoken of for seven more. One old man, John Wiggill, at the age of seventy-six, was baptized by Elder C. Perry Rockwood, after waiting fifty years, since he heard the gospel from Jesse Haven when the elders first came to this land. President Hendricks advised the elders to do as much country work as possible, as he believed, from experience in the Queenstown district, it would be productive of much good.

In Queenstown the elders have only worked a few weeks, but they report the finding of some friends and good treatment in their tracting. They say the elders who formerly worked there left a good name, and that helps them considerably.

In East London there has been little opposition, and the gospel is being quietly taught to about forty families that have been made friendly since the elders went there about a year ago. It is a fine little town, and there is no doubt but what a good branch of the Church will be found there.

As in the Kimberley conference the elders spoke with inspiration on the truths of the gospel.

The Port Elizabeth elders have not had the easiest time in the work at that place. A "Rev." Clapp held some meetings in the Town Hall, giving what he called lectures on "Mormonism," but which were merely a repetition of vile rubbish that is usually circulated by the promptings of the evil one wherever the elders take the Truth. He worked the people up to such a pitch that he found a number who were willing to follow him on the streets to mob the elders and interfere with their meetings. Egg-throwing was not considered serious, but when on several occasions a barrel of tar and bags of feathers were seen, the elders thought it was time to get out of sight. Several times they were chased by the intolerant mobbers, and had a number of narrow escapes, but each time they were blessed of the Lord. The meetings on the street were discontinued, and since that time things have been more quiet. They have had good success in their labors there, and some have been added to the Church. They feel much blessed, and their faith is strong. The spirit of the conferences in the Church strengthen the faith of those who attend. All can afford to put aside worldly things to be found in the true way, and to gain the blessings of the Lord.

During the meeting on Sunday afternoon the general and local authorities of the Church were presented and unanimously sus-

tained by the elders and saints. The first conference district in this mission was established. It includes the eastern half of Cape Colony, and will be called the Eastern Province Conference, from the name of that district. Elder C. Perry Rockwood, who has been laboring for more than thirty months in this district, was chosen as conference president. It is the intention of President Hendricks to organize in the near future three more conference districts, one to include Kimberley and Bloemfontein, one Cape-town and suburbs, and one in the Transvaal.

Queenstown, C. PERRY ROCKWOOD, Acting Clerk.  
South Africa.

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### FROM THE MISSION FIELD.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home February 5th, 1910, per s.s. *Baltic*: From Great Britain—Owen F. Beal, Walter P. Whitehead, W. K. Tarbet. From the Netherlands—D. W. Jones, Francis Platt. From Switzerland and Germany—W. C. Winder, Jr.

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**Baptisms.**—On Thursday evening, February 3rd, 1910, two young men of Chorley (Liverpool conference) were baptized in a small stream near Chorley by Elder Martin W. Roylance. They were confirmed members of the Church the same evening by Elders William Jackson and Martin W. Roylance.

A baptismal service was held at "Deseret," South Tottenham, London, February 4th, 1910. One person was baptized by President Don C. Rushton.

A baptismal service was held February 5th, 1910, in the Montpelier Baths, Bath Road, Cheltenham (Bristol conference), when three persons were baptized by Elder George H. Davis.

A baptismal service was held in Portsmouth (London conference), February 5th, 1910, when two more souls were initiated into the fold of Christ. The ceremony was performed in the harbor, Elder J. H. Carter officiating. They were confirmed the same day.

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**District Meetings.**—On Sunday, the 6th instant, two special services were held at the Norwood Hall, Ashford, Kent (London conference). The first meeting was held at 2:30 and the second at six o'clock. President Don C. Rushton and Elder J. T. Hammond, Jr., and several traveling elders were present. President E. Clifford reported the Ashford branch to be in a favorable condition. Elders Anderson and Smith, located at Dover, and President Rushton, gave interesting addresses in the afternoon. At the evening service Elder Hammond delivered a fine discourse on the apostasy. President Rushton then gave an enlightening address

on the fallacies and errors that have crept into the teaching of the gospel by present-day Christendom, and gave many reasons for the establishment of a pure and undefiled gospel. The meetings were thoroughly enjoyed.

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**Successful Socials.**—On Saturday evening, February 5th, 1910, a very successful social was held in the Textile Hall, Bury (Manchester conference), one hundred and twelve saints and friends being present. The evening was spent in listening to a most excellent program. Refreshments were served and all had an enjoyable time. The sum of £2 3s. 6d. was realized, which will be used for the general benefit of the branch.

On Saturday evening, February 1st, 1910, after the Priesthood meeting, a few of the saints and some friends, met at the home of Brother Ernest A. Cooke, where a very enjoyable evening was spent. The assembly was favored with singing and other music by the visiting friends, who were very talented. Brother and Sister Cooke were careful to make everybody feel at home, and a very pleasant time was had.

A successful concert was held at the Bedford Square meeting room, Halifax (Leeds conference), on January 29th, 1910. Over one hundred saints and friends assembled. A good program was rendered, consisting of songs, recitations and sketches. A club-swinging exhibition was given by a lady friend, Miss Fox. The concert was given on behalf of the Sunday School.

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**Sunday School Anniversary.**—A most enjoyable time was had in Bruce's Hall, Middlesbro', Sunday and Monday, January 23rd and 24th, the occasion being the ninth anniversary of the organization of the Middlesbro' Sunday School. Both days were devoted to the little folks. Seated in front in pyramid fashion, they presented a grand spectacle to the vast audience in the hall. All the children from three to fifteen years of age, contributed to the program of solos, recitations, choruses, and instrumental selections. To train the children to such a degree of preparedness took much time, patience and skill. Especial mention should be made of Superintendent Wood and Sister Flora Ridge for untiring efforts to make the celebration a success. A large percentage of the members of the Sunday School children are non-members of the Church, many of whose parents know nothing of the teachings of it. On this occasion, however, they turned out in great numbers. On the Monday a "tea" was provided at a nominal price, and about one hundred and thirty persons sat down, not mentioning ninety children who were fed free, besides being given fruit. At proper intervals addresses were made by President E. H. Cornwall, Elders J. A. Packer and Ben A. Critchlow. All available room was taken and many could not gain admittance.

**SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.****LESSON IV.—SECOND APPEARANCE AND TESTIMONY OF THE APOSTLES BEFORE THE SANHEDRIM.**

Text: Acts 5: 12-42. Lesson setting, time, place, etc.

**I. THE HIGH PRIEST AND SADDUCEES INCENSED.**

1. Reason. (a) Rapid growth of the Church.
2. They arrest and imprison the apostles.

**II. A MIRACULOUS DELIVERANCE.**

1. By an angel. (a) The angel's instructions.  
(1) How obeyed.
2. The officers surprised.

**III. BEFORE THE COUNCIL.**

1. The High Priest's question.
2. The Apostle's answer and testimony.

(Note: Dwell upon this scene until the class realizes the significance of it.)

3. The intention to kill the brethren.

**IV. GAMALIEL'S DEFENSE OF THE APOSTLES.**

1. Who Gamaliel was. (a) Probably a son of Simeon and grandson of Hillel.
2. His calm reasoning. (a) The force of it. (b) Effect.

**V. THE APOSTLES BEATEN AND LIBERATED.**

1. Effect upon them.

**DIED.**

**NURSE.**—At Grimsby, January 21st, 1910, Florence Eva Nurse, the infant daughter of Mr. and Sister John Nurse; born August 29th, 1909.

**CROSLY.**—February 4th, 1910, at Bradford, Emily Lillian Crosley daughter of George H. and Lillian Taylor Crosley, born September 12th, 1908, at Montreal, Canada, blessed December 5th, 1909, by Ernest S. Horsley.

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